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very generous in furnishing man with a good supply of brain-matter; and in fact brain-diseases and nervous diseases are comparatively more rare than might be anticipated. Nervous tissues are very tenacious and more reliable in their work than other organs; but there is no argument in favor of the theory that in the absence of all brain-matter the mind would be able to continue its work. If Dr. Christison modified his views to say that the methods of many modern criminologists are based upon a wrong materialism, that the shape of the head and other bodily symptoms are worthless in a consideration of a man's character and moral qualities, we would heartily agree with him.

In spite of the shortcomings of the book, it is very readable and can be heartily recommended.

P. C.

SAGGI SULLA TEORIA DELLA CONOSCENZA. Saggio primo sui limiti e l'oggetto della conoscenza a priori. By *Cosmo Guastella*. Palermo: Remo Sandron. 1898. 12 mo. Pages, 570.

The nature of this book may best be indicated by its contents. They are as follows: Hypotheses in regard to concepts, classification of judgments, judgments a priori and judgments a posteriori, analytical doctrine of judgments a priori, doctrine of Kant on synthetic judgments a priori, an examination of mathematical and other less important classes of propositions a priori, doctrine of the empirical philosophers on necessary truth, psychological foundation of necessity and the a priori character of judgments on resemblance, and finally the inconceivability of the negative and the universal postulate. The author strives to follow closely the scientific method and in this volume, which is to be followed by others, he arrives at the conclusion that all affirmations in regard to an existence beyond phenomena are insupportable. Such an existence, he says, could not be proven by experience which is itself limited to phenomena; nor could it be arrived at intuitively or deduced a priori, because, in reality, existence could not be the object of knowledge a priori. Such a conclusion is not fatal to the lofty aspirations to our intelligence for, he says, there is no reason why we should pass beyond the knowable. The knowledge which we may attain to, he asserts, is complete and absolute. "In phenomena which are the only *things* of which we may affirm the existence there is nothing to know other than the regular order with which they present themselves, their constant sequence—and this is the only *causality* which we have the right to admit; now we may know these sequences and this order; human knowledge is therefore, virtually unlimited."

LA DOTTRINA DELL'INTELLETTO IN ARISTOTLE e nei suoi piu illustri interpreti. Opera premiata dalla R. Accademia dei Lincei. By *Romualdo Bobba*. Turin: Carlo Clausen. Pages, 479.

The book is divided into two parts. The first takes up the doctrine of the *νοῦς ποιητικὸς* and *παθητικὸς* as a result of the writings of Aristotle, the logical